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1953
NOVEMBER

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Who was Franz Hartmann?

From personal
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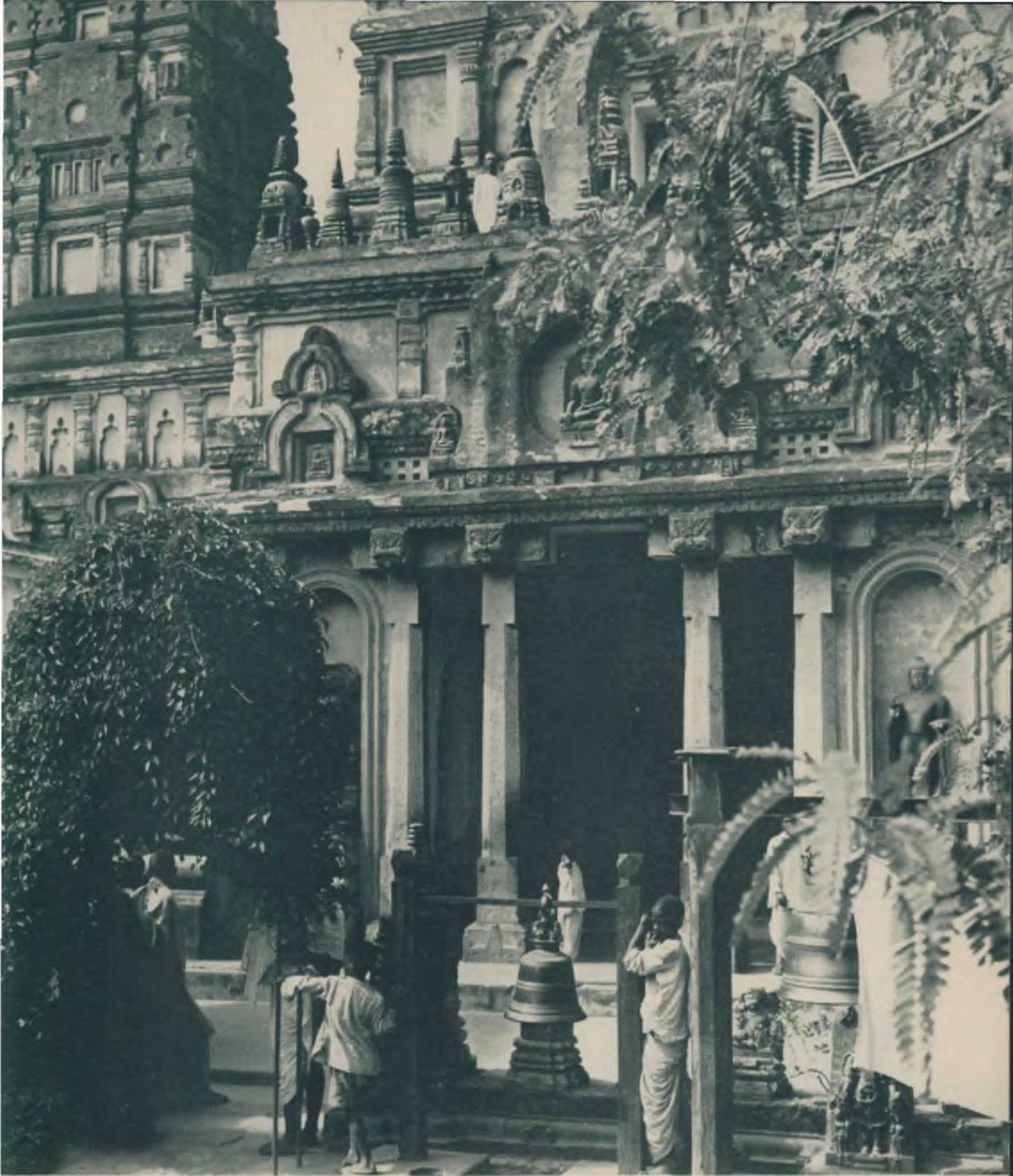
The ancients attributed directly to divine source everything which to the human senses seemed perfect—the perfume of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples, herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul.

It was believed that an inhalation of the scented fumes would lift the soul to greater heights. It is known that rare incenses will aid in producing harmony of the senses, and for this reason, the Rosicrucians have had *especially prepared* an incense that is soothing and most helpful for meditation purposes.

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San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



BIRTHPLACE OF A RELIGION

The entrance to the great pagodalike temple at Bodhi Gaya, India. It was beneath the bo tree at this site that Gautama Buddha, according to legend, received his Great Enlightenment. For a considerable time the temple property was owned privately by the Hindus. Recently it was acquired by the Maha Bodhi Society, the renowned Buddhist organization devoted to the restoration and dissemination of Buddhist literature and teachings. The temple is a monument to ancient art as well as a historical and religious landmark.

(Photo by AMORC)

What Strange Powers Did The Ancients Possess?

EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the order is known as the Rosicrucian Brotherhood. Its complete name is the "Ancient and Mystical Order Rosae Crucis," abbreviated by the initials "AMORC." The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not For General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for a complimentary copy of the sealed booklet, "The Mastery of Life." It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution, nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXI

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

HOW IMPORTANT ARE PICTURES?

By THE EMPEROR



YOU have heard variations of the old adage "A picture is worth a thousand words." To a great extent that is true. Any object we look upon immediately engenders some meaning of itself in our minds. Hold a photograph of a common pencil before you; you will have a varied response to the experience. However, if you endeavor to describe what appears in the photograph, you may find it difficult. The impressions you receive as you look at the photograph of the pencil are a composite. They are made up of many elements. The ideas are synthesized simultaneously by your mind, or in succession, so rapidly that you are not aware of their original separateness.

When you begin to describe the pencil, you are compelled to start at some point. What aspect of it shall you relate first? Shall you describe its size, its dimensions? Shall you liken its color to some other object? Would it be best to set forth what you conceive the purpose of the pencil to be? To form words sufficiently succinct and descriptive for another to "mentally see," or to have the same idea of the pencil which you have, requires a number of factors. First, analysis is necessary. What do you see? Second, what words represent your ideas? Third, the order of the description must be such that the mental picture formed has continuity. The ideas must compose a single, integrated object in the mind of your listener, and not several unrelated qualities or objects. Consequently, unless you are very apt, it may easily take

a thousand words for you to describe the pencil, which you seem so easily to comprehend immediately from the photograph.

Psychologically, then, there is normally an excellent reason for our preference of pictures or objects, scenes and events, to word descriptions of them. It is much easier for us to derive ideas from pictures. But herein lie certain dangers to our learning. Whose idea are we getting when we look at a picture? We are forming ideas based entirely on our own perception, our own experiences, our own particular angle of observation. Are we seeing in the picture what another observer with perhaps a keener sense of analysis than our own might see? It is common knowledge that no two people perceive exactly alike. Two witnesses to an accident will often relate differently what occurred. A man with limited knowledge and experience, who has not been trained to reason, will always get an understanding of a picture which he sees but most likely a limited one. Is it not possible that a picture of an event or an object may contain something of importance which the person limited in experience or unaccustomed to reasoning might not observe? How many times have we all responded with the phrase, "I never thought of that," when another thoroughly explained something to us? How much, therefore, are we not thinking about that perhaps we should, when we "learn" from pictures?

Visual Education

If a picture, as in a magazine or book, has visual perspicuity, if it is quite distinct in all its details, there

is no effort of concentration; in fact, we are hardly conscious of any mental effort. To listen to or read a description of the same picture does require *concentration*. We must reason or look carefully so as not to omit words, and we must be certain that we have a corresponding understanding of them. This effort inclines persons to prefer instruction by pictures instead of by words. It causes them, however, to sacrifice the development of their power of concentration. It likewise causes no stimulation of their reasoning powers and provides them with no original ideas. Continual instruction by visual means inhibits the power of thought as used in abstraction. Words have particular meanings. We must think about them, evaluate them, and that causes mental stimulation. Conversely, pictures have any meaning we may wish to fit to them. The meanings we arbitrarily provide may satisfy us, but are they the proper ones? Do they constitute an enlightened understanding?

Let us use an analogy. If an aborigine were shown a picture of the moon in the heavens, he would immediately derive some ideation from what he saw. To him it might mean, with his primitive understanding, a silver disk suspended by an invisible cord in the night sky. On the other hand, if he would have described to him in simple, comprehensive words the astronomical facts regarding the moon, he would be gaining advanced ideas constituting a new knowledge which he could never obtain from the photograph.

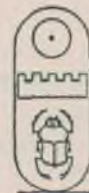
Today we are constantly being told by some groups of educators that *visual education is most important*. It has been advocated, in some circles, that texts should be reduced to a minimum and more and more photographs added. "Tell it with pictures" is the slogan. If this is carried to the extreme, which there is every indication it may be, there is a probability that it will create a generation of extroverts, unable to image adequately, unable to resort to abstraction, to formulate ideas which are not first objectified in some form as a picture. We must not forget that philosophic thought, deductive reasoning, starts with a general idea from within the mind. The greatest contributors to our cultural advancement,

those who eventually created or invented something which had not existed before, began with speculation and finally converted the general idea into a particular thing. If the reality must first exist as a *picture* or a photograph to be seen before one can give it any thought, great new contributions to the advancement of knowledge will be considerably less.

Manufacturers of motion-picture equipment and producers of films are placing great emphasis on visual education. They particularly stress the point that classes are "more attentive" than when instructed from textbooks or orally. Some of this attentiveness may be due to the entertainment value of motion pictures and the psychological factor that something is moving, and our attention is always arrested more easily by motion. Again, by highly dramatizing certain historical events which move the student emotionally, those aspects will be well remembered. However, the student's mind still remains *passive*. It is being played upon, but it is not exerting its power of rationalization and imagination. Any kind of instruction which requires a minimum of mental exertion will be more acceptable to the majority, but has it value to them?

In my opinion visual education must be kept merely as an adjunct to oral textbook instruction. It should never attempt to supplant abstraction or the original thought of the student. Pictures should be used for instruction only where simple ideas are to be presented. By simple ideas I mean where the complete meaning exists entirely in what is seen and mirrors an actual object. If the picture is complex and requires the individual unguidedly to form conclusions, as to its meaning, confusion is apt to result. The student then has no criterion to determine whether or not his conception of what he sees is right. He is left to be his own instructor as well as being a student.

Publishers are deluging the market with *pictorial periodicals*. They try to explain by their photographs all world events, politics, philosophy, religious ideas and social trends. The text is reduced to such a minimum that the reader must draw an opinion merely from what he *sees*, and as stated, no two



people see a *picture* alike. These publications are becoming increasingly popular because no concentration and a modicum of thought is required. Remember, man evolved from his early picture-writing simple symbols which became letters of the alphabet so as to

transmit specific ideas to the minds of his fellows. To use complex pictures now, from which one must assume the ideas intended, is a retrogression in the process of learning.

(Reprinted from *Rosicrucian Forum* during the absence of the Imperator)



Cosmic Energy and the Self

By ROBERT H. BARMETTLER, F. R. C.



EVERYTHING in this universe is made up of energy. Assuming various forms, in accordance with a vibratory or Cosmic keyboard of many octaves, this field of energy surrounding us and in which we exist manifests in its lowest key as the sense of touch. Running the gamut from zero to over four and one-half quintillion (4,500,000,000,000,000) vibrations per second, it embraces all of creation. In its upward spiral are encountered such manifestations as touch, sound, magnetic frequency, electricity, light, heat, red, violet, and ultraviolet rays, X rays and actinic rays. The higher vibrations beyond this point infuse and activate all conscious life, and the human being may cultivate conscious awareness even of the Divine.

Emanating from the Source of all life this force functions in accordance with natural laws. Man has many

names for it, such as attraction, repulsion, adhesion, cohesion, gravity, and magnetism. They are but labels and designate the various manifestations of this one power. Regardless of descriptive terms it remains the prime energy in all animate and so-called inanimate creation. Rocks, trees, in fact all forms, when this force is removed, crumble into a dust so fine that particles pass unseen into the atmosphere. It is the one and only medium used by nature in all her creative work.

Man has access to and lives in this vast ocean of pulsating Divine vibrations. They not only surround but pass through him, impregnating every cell and fiber of his being, provided he does not build up barriers to obstruct them. These barriers are the tensions created through misdirected thoughts and actions. To destroy them, we must pattern, build and direct, our thinking into constructive channels. Only through good thoughts, good words, and

good deeds can the free flow of Cosmic or Divine energy be maintained. It is in our inner consciousness, which is our real Self, that this must take place. Not until man arrives at a stage of development embracing an understanding and use of these higher vibrations infusing all conscious life will he reach his proper maturity.

In the vanguard of the illuminated ones down through the centuries, stand such figures as Gautama the Buddha, Jesus the Christ, Paul, and Mohammed. They warned mankind that the five physical senses and three dimensions but marked a state of body bondage. Their message for the most part fell on deaf ears. Man lacked the understanding and confidence necessary to heed their teachings. As a result humanity passing and repassing between the two eternities continues its endless search for truth and knowledge.

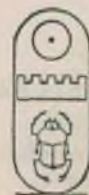
Man's normal state should be one of perfection—physically, mentally, and spiritually. Through the proper blending of these three factors, a rhythm is established and maintained lifting one into a plane of consciousness above and beyond everyday strife and discord. This state or condition is not to be found outside the Self. The more we seek it in the outer world, the more it eludes us, although some may contribute to it through love, music, literature, and science. We in turn can serve these ideals. When the soul is free it senses more than material life can know or recognize. Then across worlds it can seize truth, health, and happiness through senses ethereal.

Man alone cannot carry his physical burdens up the steep heights to happiness and peace. Only when he stumbles over the rock of Knowledge will he lose the things that retard his progress. They are the real cause of the tensions that bedevil and confuse him erecting barriers to the free flow of life-giving forces. So long as he continues to use negative patterns in his thinking so long will he be bound with fetters of steel. By a process of transmutation, changing criticism into tolerance and tolerance into love, he can gain his freedom. He becomes kind, charitable, considerate, and understanding. With this change comes a realization of his oneness with the Cosmic,

carrying him into a plane of existence where all is peace and harmony. It is on this plane that the soul and subjective mind of man function free from material limitation and error. Through the ages, man has longed for this state realizing intuitively that it marks the final step in his evolution, the goal of all his striving and yearning. Once attained, joy and happiness replace suffering and misery. All this is in accordance with the promise and teachings of the Christ.

This desired state is attained through meditation and attunement with the one source of all life and consciousness. *A few minutes each day* spent in quiet contemplation removed from the stress and strain of everyday living, coupled with a deep and sincere desire to adjust ourselves to a new way of life, will start and carry forward the impulse that eventually lifts us above and beyond material life. We must realize the fundamental truth that man is a dual being consisting of a body and soul living in both a material and spiritual world. However, environment must not be neglected if we would round out the normal perfection which is our birthright. Man must purge himself of all negative destructive moods replacing them with positive constructive attitudes toward the Cosmic, his fellow man, and environment. Surrounded by a field of radiating energy, his every thought is impressed upon it and later realized as a concrete manifestation of good or evil. The basic laws of the universe are no respectors of persons in the culmination of rewards and punishments for our thoughts, actions, or deeds. Here we witness the perfect operation of the law of cause and effect.

Unfortunately many are prone to become a bit weary with the reiteration of what has come to be considered by them as trite preaching. However, the things and conditions we spend most of our time thinking about are the things and conditions that materialize and manifest themselves in our life and environment. We cannot expect to attain our goal of perfection until we accept this truth of the Divinity of Self and govern ourselves accordingly.



Pakistan's New Woman

By RITCHIE CALDER

(Reprinted from *Courier*, Jan. 1953, a UNESCO Publication—Paris, France.)

TABINDA is nineteen and very lovely. Babanda claims to be a hundred years old and is as ugly as a witch. Like characters in a fable, these two are wrestling together for the lives of the mothers and infants of the Punjab.

Behind Tabinda are the forces of new enlightenment and modern science; behind Babanda is dark superstition and the black arts of spells and potions. One is the trained maternity nurse; the other is a *dai*, or traditional midwife.

Babanda lives in the dim, cavelike recesses of a back-street hovel in Lahore; it just needs the flapping of bats' wings to complete the picture. There she crouches, a toothless crone, her white hair yellowed by smoke and filth, hanging in wisps about her eyes. On a leaf on the dirty clay floor she is mixing a strange concoction for childbed fever. If the baby lives she will claim her reward, so much for a girl, so much more for a boy. If the mother and infant die, it will be "Allah's will," not Babanda's fault. She sneers at modern hygiene and cackles her lies—like the one of how the arm of the infant presented itself first; how she touched the hand with a live coal, so that the baby instantly withdrew it and, five minutes later, arrived normally.

She croaks her ill-will towards girls like Tabinda, shameless hussies going around with naked faces.

For Tabinda is more than a nurse. She is the new emancipated woman of Pakistan. When she arrived at the



training school staffed by international sister-tutors of WHO and equipped by Unicef, she wore a *burqua* or hood which covered her head and face. Through its lace visor she glimpsed the world.

Her father has three wives, of whom her mother was the first, and three families. He is a Moslem traditionalist but her mother is not. When he took a girl as his third wife, she moved Tabinda and her elder sister away, to give her daughters the advantages which *purdah* had denied her. One

has graduated as a doctor; Tabinda is qualifying as a nurse, to go out into the villages.

When Tabinda raised her *burqua* for the last time and unveiled her beauty, she joined a sisterhood of pioneers. Only five years ago the first Moslem nurse was recruited to a hospital in Lahore. Before, in pre-partition days, nurses were mainly white girls or Christian Indians. Since maternity nursing is "pollution" and midwives less than the Sweeper Caste, Hindus were infrequent in that branch of nursing. Segregation and *purdah* which strictly applied means that no Moslem woman should reveal her face to any man except her husband (and for the first time to her bridegroom at the wedding) kept Moslem women out of nursing and the medical profession generally.

These things are changing. The violent upheaval of partition, which meant the movement of millions of refugees in

and out of Pakistan, created a volume of human misery and a need for desperate measures. Refugees arrived wounded, without food and without clothes. Then the women of Pakistan who had never had an opportunity of going out and doing any social service, rallied. Although they were not trained they volunteered in their thousands—mothers, grandmothers, and daughters went into the refugee camps. At the same time, Pakistan women formed a para-military organization in which they drilled and trained to act in self-defense. A nursing service on a voluntary basis was started and these part-trained volunteers now give regular help in the hospitals.

Training for Service

In addition, a college for women doctors was opened in conjunction with the Fatima Hospital at Lahore where 260 women are in training for their degree in medicine. Women patients must be treated by women doctors, which means a duplicate service—one for men and one for women—so that only an intensification of training and recruitment can remedy the lot of suffering women.

In this the international agencies, WHO and Unicef, are playing their part. Heading the team is a remarkable, white-haired Scotswoman, Dr. Jean Orkney, who has spent nearly 20 years in the service of the women of the subcontinent. Around her she has gathered an enthusiastic team of international nurses, specialists in midwifery public health, and district nursing. Each has her "opposite number" in the equally enthusiastic Pakistan women who will take over when the UN staff moves on.

They are teaching an increasing number of girls like Tabinda who very often come, as she did, veiled to the training college to start their course which consists of 3½ months' preliminary training; a year in hospital which includes ward-training and going out in batches to get experience in the villages; then 2½ months' nursing sick children and nine months of public health nursing.

Until there are enough of these community midwives, with up-to-date training, the Government has still to rely

on the untrained *dais* or traditional midwives.

Fortunately, they are not all like Babanda. They may be illiterate and they may depend more on lore than on skill, but they are willing to learn. And there is another inducement—15 rupees a month scholarships if they attend the Public Health Centre twice a week for lectures and demonstrations.

Some, like Alla Raki, work with the international team just for the love of their fellow beings. Alla Raki is poor, young, and cheerful. She lives in an abandoned Hindu Burning Ghat, with 50 other families. The Ghat was the crematorium where the Hindu dead were burned. The pyres are still there but around them are the mud-brick, one-roomed homes of the refugees who have sheltered there.

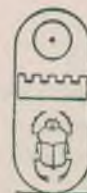
With Tabinda, the educated, and Alla Raki, the uneducated—both of them the new hopes of Pakistan—I went to the Burning Ghat to see a few-hours-old baby, born in a *stupa* or bell-shaped chapel of a Hindu god. This was dimly lit by the sunlight through the narrow doorway but the clay floors had been carefully swept and covered. Primitive ante-natal preparations had been made and there was lots of hot water, boiled-up on fires under the peepul-tree in the temple courtyard. The delivery had been made under reasonably safe conditions. The Pakistan nurses with the coaching of their international tutors were indoctrinating the mother in child care.

It is a beginning but women are needed by the thousand to go out into the villages, where health services barely exist.

Mother and child services are not just a system of care and treatment; they are an education service as well—a means of breaking through the isolation of the women, which has meant in the past that only one woman in a hundred is literate.

"Teach a man," said the Begum Liaquat Ali Khan, widow of the assassinated Prime Minister and herself a leader of the women's movement in Pakistan, "and you teach one person. Teach a woman and you teach a whole family."

And Tabinda, her vivid face uncovered, is one of the teachers. Her example will inspire others.



Life Beyond Earth

By RALPH M. LEWIS, F. R. C.

PART ONE

WHO has not, at some time, stood transfixed under the midnight canopy of the heavens?—and with upward gaze speculated upon the myriads of shimmering specks of light? They seem to hang in the vast reaches of space. These great silent, luminous bodies fire the imagination. Questions flood the mind. Are these vast worlds like our own? Have they upon themselves great rolling seas, towering mountains, and bleak deserts? Are they the habitat of living, conscious beings, able to think and to reason as we do?

Such thoughts are comparatively modern in relation to the whole age of man. Before man could entertain such ideas as these, it was first necessary that he rid his mind of many of the beliefs held by his ancestors.

When the intelligence of man at some remote time was equal to his curiosity, we can presume that he then made inquiry into his origin. It was plausible that man should have doubt that he had merely sprung from the earth. Though birth may have still remained a mystery to him, yet he could perceive the difference between himself and other animate things. Furthermore, the distinction between his coming into existence and the manifestation of the plant life of his environment was apparent. Therefore, whence came man, and why? Perhaps these are the earliest questions to have plagued the human mind. Centuries of inquiring have since thrown much light upon these questions. However,



even in our times they are far from free of mystery and obscurity.

The skeletal remains of the Aurignacian man have been found surrounded with a collection of utensils and weapons. The Aurignacian lived in the last part of the Middle Stone Age. This was some thirty thousand years ago! A circle of crude stones was placed about the body, and then within this circle were placed the treasured possessions of the deceased: flint knives, bone needles, and throwing

sticks. There was every indication by this arrangement that there was a concept of an afterlife. In such burials as we have described were the rudiments of the belief in immortality. We must reach the conclusion that this Aurignacian man of three hundred centuries ago thought that he would live again after death, somewhere and at some time. Furthermore, he would need in this next life what had been so necessary to this one. Undoubtedly, it was for this reason that his treasured possessions were buried with him.

Certainly the Aurignacian could not believe that the corpse itself, the dead body, survived this life. An intelligence capable of having thoughts of an afterlife, as the artifacts of the Aurignacian displayed, would have observed the disintegration of bodies after death. Consequently, something other than the body itself must have suggested to him the idea of immortality. History, long following the Aurignacian man, gives the clue to the answer of what he presumed to be the immortality of his

own being. It reveals that ancient man associated *air* and *breath* with life force. Even contemporary aborigines, as those in Australia and in the South Pacific region, confer an immortal quality upon the breath. Tyler, the noted anthropologist, in his renowned works on primitive culture, relates that the western Australians have a word for "spirit." They call it *wang*, but this word is to them also synonymous with their words for *breath* and *soul*. The natives of Nicaragua say that when men die a phantomlike body is seen to leave the mouth with the breath. Obviously then, the phantom has been associated with the breath of life. These Nicaraguan natives called it *julio*. The Hebrew word *nephesh* means "life," and likewise, "spirit" and "mind." We know that the Sanskrit words *atman* and *prana* mean "breath," "air," and "soul." Likewise, in Greek *psyche* and *pneuma* mean "soul" and "breath,"—in Latin, "animus" and "spiritus." All of these words, then, came to represent breath and the immortal element of man.

Departed Self

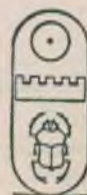
The locale of man's immortal being, where it resided after death, has often varied with the passing centuries. The abode of the soul, or the spirit, after death, has shifted to extremes in man's understanding. Sometimes this abode was thought to be in great caverns under the earth; at other times, it was believed to be in the reaches of the celestial realms. Apparently, however, the infinity of the sky caused it to become more commonly accepted as the realm of the soul, or the world after this one.

It is only recently that man has been able to journey into the sky. Before that, he could only speculate as to what it was actually like. We know that the ancients, as the Greeks, believed that the sky above the peaks of the towering mountains was quite different from that over the lowlands. Furthermore, these ancients were not certain whether the celestial bodies they saw at night were really quite small and close to earth, or whether they were extremely large and far distant.

The luminosity of these heavenly bodies was also very puzzling. Did they possess some eternal fire which caused their light? These people also wondered if the light of the stars might not be etheric, that is, of a divine substance of some kind. It was even suggested that the brilliance of the stars might be the result of the divine nature of the deceased humans, or that the deceased themselves were the stars. In the ancient Pyramid Texts of the Old Kingdom of Egypt, some five thousand years ago, the stars depicted departed human beings. In these papyri scrolls, they were referred to as "hosts of imperishable ones." It was further thought that these immortals dwelt in the sky to traverse it as did Ra, the sun-god. The Eskimos, too, have a legend that the stars were once animals and men that inhabited the earth. Even the Christian father, Origen, said that the stars were animate and that they were rational beings, because, he reasoned, it is impossible that irrational creations could move with such order in the heavens as do the stars.

With the subsequent development of formalized theology, questions about the soul, its nature and the like, became more and more important. These questions particularly centered about the origin of the soul and its afterlife, where it went and what it did following death. The Jewish theologians conceived of man as a son of a great spiritual father. There was a relationship between this divine father and man not unlike the relationship between an earthly father and his son. In the Old Testament, we are told that this divine father selected the earth to particularly become man's habitat. According to this theology, men were not evolved beings from lesser living things. Rather, man was thought to be a spontaneous creation brought into existence in the very twinkling of an eye. Humanity was a fusion of the spiritual quality or nature of this divine father and the gross dust of the earth.

Christianity, in its most orthodox form, continues to expound the early Judaic conception of man. It, too, recognizes the duality of man, the divine quality on the one hand, and the elements of the earth on the other. At death, Christianity expounds, the im-



mortal element, the divine quality, is separated and leaves the body. If this divine quality or element is worthy, it is then thought to ascend into what is called *heaven*. Heaven is a region somewhere above earth where the divine element, or the immortal part of humans, dwells indefinitely. This same theology also conceives a spontaneous creation for the whole universe as well as for man. It, too, came into existence as relatively sudden, as the snap of a finger. These ideas of creation, or cosmology, are set forth in the Book of Genesis. Prior to the year 1859, the people of Christendom felt very certain that they knew the exact time of creation. This confidence arose from the date that was indicated in the first chapter of Genesis. There we see in the margin the date, "4004 b.c." as the beginning of all existence. In fact, today, the most popular of the editions of the Bible, the St. James version, carries this same date opposite the beginning of the first chapter of Genesis.

From the foregoing, it may be plainly seen that it had been thought that the earth was chosen for the great human drama. All earthly resources, all the natural phenomena, animate and inanimate substance, were subordinated to the human ego. In the human conception, which to some extent prevails today, man is the virtual hub around which the universe revolves. Man, in his exaggerated self-consciousness and conceived supremacy, sincerely has believed that he is the incentive for all creation!

For Jews and for Christians, alike, the *soul* is not the result of an evolved state of consciousness. They do not think of it as being a state of sensitivity which, having developed through lesser beings, has finally reached that point where man, being aware of it, calls it *soul*. Rather, they contend, the soul is a kind of endowment, a kind of substance that is conferred upon man from on high. It is like some precious gem which, if he is not cautious in his use of it, may become damaged.

St. Augustine said: "God then made man after His image, for he created him a soul by which, through reason and intelligence, he should have dominion over all things on the earth." We see in all of this the desire on the part of

the human to consider himself as just beneath the eminence of God. All divine effort, everything that occurs, has been fashioned according to this viewpoint—that it is particularly for human welfare. This sort of reasoning, or lack of it, satisfies man's inherent, but not admitted, sense of inferiority to nature. He realizes his subordination to many things but refuses to admit it.

Mental Blindness

This kind of thinking influences the attitude of the masses of people toward all life's experiences. In many ways, it distorts its viewpoint. Men were, and still are, reluctant to consider any ideas, any teachings or doctrines, which tend to threaten the egocentric sense of security and supremacy which they have. At the end of the Roman period, the Christian church sought to preserve the remnants of culture. The decadent Roman civilization had degenerated most of the great culture which it had inherited from the East. Then the barbarians from the North swept down over them in a great wave of conquest. Their minds were fresh and open and the Church was easily able to indoctrinate them with such culture as it retained. However, most of the great cultures that had descended from Egypt, and from Greece, Babylonia, and Persia, had been forced underground by the Church itself. Typical of such Christian fanatics were the Emperors Justinian and Theodosius. History has left an indelible record of how they closed the great schools of philosophy and suppressed their teachings as being pagan. They ordered the destruction of the ancient temples—monuments to a tremendous culture and learning as displayed through their art and architecture. I have personally seen what the Emperor Constantine did in his campaign in Egypt. On the walls of Luxor Temple, which he considered a pagan site, he destroyed much of the beautiful art work. He had plaster smeared over it, and then had that painted with crude portraits of the saints. In one of the beautiful little sanctuaries, an equally crude and out-of-place altar was set, on which still appears an inscription honoring his name.

Let us glance at the period between

400 and 1000 A.D. This is generally referred to as the Dark Ages. This period amounted to a virtual intellectual black-out. Many of the people of this period denied that the earth is a sphere. The following is typical of their arguments: if the earth is a sphere, "no one could remain on its Southern part without falling off." It was generally thought by the masses at the time that the universe was enclosed in space, and that this space was like an envelope. Therefore, according to this conception, *the universe* was definitely limited in its size. They held that it was created by God, but believed to have been created not very long ago. Then, into this envelope in which the universe is contained, they thought God placed the stars and the sun and moon, but that most prominent of all was the earth. According to them, it held the unique position in this envelope. The earth was the stage for the unfoldment of the vast human drama.

The majority of the people, too, were of the opinion that beneath the earth was a region known as "Hades" or "Hell." Outside the enclosure of the universe, this imaginary envelope which contained it, was "Heaven," the abode of God. All the saints, too, were in heaven. However, let us realize that it was believed that this abode of God and of heaven was *outside of the Universe*. Men expected and greatly feared that the enclosure of the universe, this envelope, was to be destroyed and this was to occur in not too remote a time. The destruction was to be by a great catastrophe, and God would either sanction such a catastrophe or he would institute it himself.

Arabian Culture

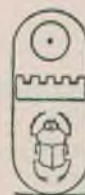
During this same period, the Arabs were inspired by their prophet, Mohammed. Fired by this new religion, a sword in one hand and the Koran in the other, they conquered the East. Yet, at the same time they became the preservers and the exponents of the ancient wisdom; they appreciated its significance. They cherished it as a treasure—the same wisdom which the West and which Christianity rejected and sought to destroy. The Mohammedans in their learning were taught the

arts, sciences, and philosophy of Egypt, Greece, and Babylon.

Among the notable works that the Arabs preserved and translated was Ptolemy's *Almagest*. The word *Almagest* literally means a "collection" or "gathering." Most certainly, that is what it was because it contained all that the Greeks had gathered about astronomy since the time of Aristotle. The *Almagest*, as well, included Ptolemy's own astronomical and cosmological theories. This work was written during the second century A.D. The Mohammedan conquest swept westward along the Northern portion of Africa and finally it spilled over into Spain, making its first contact with the Western world. There, too, it first reached the Christian world about 1000 A.D. At that time, as now, the East and West faced each other as rivals for supremacy of the world. It was then, too, that the early Christian scholars, and they were very few in number, first received the translations of Ptolemy's *Almagest*, with the startling knowledge it contained. To these few scholars it was an amazing revelation; it was like cool water to a thirsty man.

At this time in Europe, signs were apparent of the beginning of the struggle of rationalism. There was an undercurrent of freedom of thought. The Crusades had not accomplished their desired end. The Church had failed in her brutal campaign in the East, which had been conducted in the name of the Cross. In fact, the Crusades, instead of bringing Christianity to the East, had really brought great foreign learning to the attention of the Crusaders. The amazing knowledge these humble and, in many cases, ignorant Western people had contacted in the East shook their faith in the bigoted views of the Church. These Christians found that the East was not as ignorant as they had been taught. They found that the Easterners were not sniveling cowards as had been alleged. Many of the Crusaders returned with great zeal for the new knowledge they had experienced. This zeal had been stimulated by the magnificent art, the great architecture, and the inspiring literature which had been revealed to them during the Crusades.

(To be continued)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

ALL IS NOT PLEASURE



A CHILD may believe that to eat dessert all the time would be a great opportunity, but even to a child there usually comes an opportunity to prove that this idea has no place in actual experience. A child who has become sick from eating too much candy or ice cream seldom forgets the experience when temptation comes again.

There is no form of life that can be imagined by or within the human consciousness that is all pleasure, and even if such a pattern of living existed, it is probable that most of us would eventually attempt to avoid it. Our world consists of both pleasure and pain, success and adversity. All men will know

at some time, pleasure and pain, as well as the emotions which accompany these experiences. We live within a realm where we are subject to the various changes that take place about us, and therefore our environment affects us, both physically and mentally. We are restricted to some degree within this scope of living where we experience as our part the things that contribute to well-being and also provide tests of endurance.

There is much adversity in life; there is much disappointment; there is much pain. We can acknowledge these facts without facing the issue with the eyes of a pessimist. Disappointment, heart-break, sorrow, grief, and pain are the lot of every man. No one can deny the reality of their existence in the physical life and consciousness of each

of us. At the same time, however, man has been given intelligence to see beyond the limitations of adversity. There is no adversity in life which may not also have its own triumph.

There is no one so badly afflicted or so ill that he may not at the same time be able to find room for some thankfulness in his heart. We should never forget that despite all of our troubles—the ills that afflict our body, the problems that affect our mind, the unsolvable conditions with which we have to cope and that seemingly are a burden much greater than any individual should be called upon to bear—life still goes on. Today exists, tomorrow is coming, and during all time life proceeds even though there may be moments when it seems almost evident that we will falter at the next step.

The physical being is made to receive and absorb a lot of punishment. Anyone who has witnessed human suffering through physical change is aware of how much the physical body can endure before it finally gives up. When adversity seems beyond endurance in its oppression, and more and more difficult to bear, it may be to a degree comforting to remember that there are many other individuals who are facing or who have faced all matters of heartaches, disappointments, pain, and suf-

fering. Many of these individuals have submitted to these conditions, but far more have walked on in life serenely confident that they were approaching an end which is not an end but rather a beginning or an opportunity for new expression.

Immortality is therefore a beginning that has already begun; in other words, it is an existence in which each individual is at all times already a participant. When adversity reaches a point where it bears heavily upon the consciousness of any of us, let us not forget that the great, those who have achieved a degree of success not merely in terms of human measurement but of happiness within their own consciousness, have gone ahead not because life has been smooth but in spite of adversity.

When we are most oppressed it is good to remember that at the same time, adversity is temporal, it comes to an end. Even as all physical or material experiences must have an ending, so must adversity, so must pain. Since adversity, pain, trial, and tribulations are physical entities, they cannot last, but peace, hope, love, truth, and duty as eternal verities extend on into everlasting being, and eventually terminate or become absorbed within the Mind of God.

GIFT PROBLEMS?

Have you known a person for so long a time that you are completely out of ideas for a gift? Are you puzzled over what he might like? Are you hesitant about your choice? If you are, we can't really blame you, for it is most difficult to know just what the other person would prefer in the range of things you can afford.

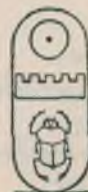
Whether or not you have reached this state of feelings, a GIFT CERTIFICATE is one of the finest and surest ways of pleasing everyone. The gift is *yours*, but the choice is *his*! What finer combination could you ask?

Distinctively and expensively designed to resemble checks, our certificates are issued in any amount of \$1.00 (7/2 sterling) or more. When you send us the name and address of the person who is to receive such a gift, together with the amount to be given, we will mail it to you or directly to the person it is intended for, as you wish. These certificates are redeemable at face value for dues, fees, or any item in the Supply Bureau.

ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California



God Spoke

By DR. H. SPENCER LEWIS, F. R. C.

(From *The American Rosae Crucis*, November 1916)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

IN OUR mad ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials; and it is often in the twilight of life that we realize we have wandered far away from that narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammelled paths of "interpreted" religion where the true and real God is little, or not at all, considered or understood. We lose sight of the simple laws and words of God, and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate and so easily understood that we may hear the Divine Voice, feel the Divine Presence, and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to hearken unto the Voice and observe His handiwork.

"God spoke!"

You have thought that exclamation to be a doctrinal reply from the over-zealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare



it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring; but it is not phenomenal, supernatural or mystic in any sense.

"God spoke!"

I have wandered idly through a field of daisies, in a peaceful valley, with the great blue heaven above me, the sun shining brightly, birds lightheartedly passing from bough to bough, all nature gay, sweet, and glorious; strife, turmoil and evil far away; nothing near but the goodness and Godliness. And I have felt the oneness of all nature, all God's manifestations: I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And I have sat down in the midst of the daisies to try and attune my consciousness with their simplicity. I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innocent face against mine, and I have looked into its eyes, its soul. Then (the occasion will ever be remembered) I saw the harmony of its form—the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfoldment, the simplicity of its anatomy—and God spoke! Through the daisy God revealed to me in unmistakable language, the infinite wisdom of His mind, the superiority of His ways and His laws.

Truly, God spoke! and I heard, and understood, for God spoke as only God can speak. Could man but speak as God speaks—Ah! the vanity of the

thought. Yet man demands that, to be heard and understood, God must speak in man's limited, self-made, finite language; and man, therefore, hears not the voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater areas, hears sweet chords, beautiful notes, harmonious and euphonious arias peal forth, while he is still and unconscious of the mechanical features of his playing. And when he has completed one passage of divine music he knows that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood, while others seek the Voice in place and manner demanded by doubt, skepticism, and "higher criticism."

Watch the little imprisoned gold fish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation; tap the aquarium suddenly and see the instinctive action of fright, basic law of self-protection manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising, and immobility. And, as you do these things, God will speak to you and you will learn a lesson that only God can teach.

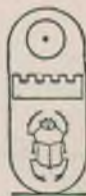
Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at this holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it, give it those simple—not complex or luxurious—things which it longs for and which our children in this advanced (!) education would spurn; and when those deep-set, longing, sweet eyes look up into yours with tears and silently say "thank you," you will know that God spoke—spoke as only God can speak.

And turn your way to the desolate home where the father has not heard

the Voice of God but has sought the voice of evil; where the young-old mother is striving to make the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food—of the simple kind, not luxurious—is required for the baby that brought God's voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere. Go there, not to Temple, Church, or Cathedral, to hear God speak, and give that which you would give with less appreciation to yourself. And, as you sleep in your bed of comfort that night the poor mother's prayers of thankfulness will come to you in the silence of the night; and your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where time and tide move swiftly by; where each in eager pursuit of self-satisfying interests sees not the lips of God about to speak; where stands upon the corner, beneath shelter from the cold and storm, the ragged boy urging all to buy his wares: his hands are cold, his face is wan, his eyes are filled with tears; at home there are a few who wait his belated coming in; he is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are of the family and "sister," his chum and friend; he would gladly sacrifice almost anything to take her just a gem. Stop there and speak to him, as you pass by, and then go on and return again; this time give him just a big red rose and say: "for 'sister,' lad, as friend to friend." Then, watch the eyes enlarge with pride, as sorrow flees. You'll find the boy is a man, with God-light in his soul. And then, as in your throat you feel that lump, and in your veins a tingle, you'll know that somewhere in the aura of your life, God spoke, as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you and if in this life you give no chance for interview, a time will come, when life is done, that through the sorrows, pains and lessons of the past, your soul will feel, your heart will know, your mind will hear, and you shall find that God did speak at last as Father to His child.



Alcoholism, a Neurosis

By DR. OCTAVIO A. BARONA, M. D., F. R. C.

ALCOHOLICS are sick people: diseased in body because of their drinking habit; diseased in mind because of their twisted thinking which as a Cause leads them to the intake of liquor. Consequently and basically, they are mentally ill persons—neurotics, or even psychotics.

Neurotics are people who have difficulty adjusting themselves to their environment. Their exterior world seems to be in constant conflict with their inner feelings. Psychopaths are individuals who behave in an abnormal manner as judged by Society, and by their family and friends. Within this classification, the alcoholic enters into the same category as the drug addict, the gambler, the chain smoker; or the glutton, the Juvenile delinquent, and many others whose lives seem to have widely oscillated from what is considered by society as normal and constructive.

Yet the basic problem in all these people is that they are truly sick, mentally so, and for a cure need enlightenment (not punishment, accusations, or scorn), in order that they can become able to rise above their habits. The real trouble within them is that they never have been able to consciously understand the roots of their abnormal living—why certain motives have been dormant for many years in their lives, in just that particular way; or what has caused it all, and why it can't be clearly understood or overcome.

This lack of understanding has roots that lie deeply hidden in the mind as causes. Sermons, beatings, prison sentences, hospital wards, sentimental promises, etc., will not aid in a true resolution of their problem. This situation can be mastered only through a



perfect conscious understanding of the hidden causes that produced it, and the breaking of the conditioned reflexes that keep the problem active.

Slow Suicide

Let us for a moment look into the mental world of the alcoholic to see what goes on there that induces him to drink.

The alcoholic seeks his liquor as an escape. He has an unconscious wish to avoid the reality of his world: the disagreeable things that lie in it and that he is forced to cope

with; the people whom he dislikes but nevertheless must associate with; and the many things which the events of life bring upon him and that are beyond and far above his control.

Drinking is then a running away from reality in an unconscious search for more tolerable surroundings in which the warped personality can live. Alcohol then becomes an only friend—that special "Someone" that can always be turned to in periods of great mental stress, frustration, or when everything seems to go wrong. In these periods of extreme tension and feelings of helplessness, alcoholics hold on to their drink, endeavoring to banish their never-ending anxiety—often incited and maintained by truly severe causes, but also by unimportant everyday events. Such causes as quarrels with relatives, repressed anger with employees or the employer, noisy children, debts, painful memories, unsolved problems, persisting illness, and many other things help bring the desire for a drink.

This is especially true when problems become dominant and constant and persist over long periods of time, and more so if the individual has not yet learned to overcome and solve these

problems in a mature way. These annoyances and worries become more and more fixed in the mind and sink deeply into the subconscious. From there they arise to the consciousness as feelings of inferiority, insecurity, and anxiety.

As we have stated it, this dramatic picture, that seems to be the effect of immediate causes, does not start here. These motives are just the trigger that explodes the already overloaded charge. The charge began in childhood with some early experiences that became fixed and still govern the grown-up mechanism of mind; that is, these persons have never gained independence from their childhood reactions and fears, and still react to them mentally in the same pattern as when they were infants.

At the bottom of a problem, we may find a deep personality disturbance motivated by causes (psychic or physical painful experiences) established in childhood. The child might have been abused, rejected, unloved, exploited, or overprotected, overpossessed at that time, and thereby his feelings of security, self-esteem, and loveliness might have become undermined. The conclusion would be that the outer world was hostile and too big for him to cope with.

Karen Horney has defined these symptoms as "basic anxiety"—the developing of a helpless mental attitude, leading to neurotic tendencies and defenses, hoping thereby to achieve security and self-esteem which seem to bolster the weakened ego.

To such human being, alcohol then becomes a defense, because of its relaxing and easing effect from inner tensions; furthermore, by it one is able to withdraw into his own proper world of fantasies and thus escape the unbearable environment of fears.

The alcoholic gives all the surface alibis of the neurotics, in his endeavors to rationalize his excessive drinking, not realizing that the underlying cause is the lack of fortitude and knowledge to endure the common adversities of life and to meet them with a mature answer instead of a childish one.

Alcoholism becomes a self-destruction factor, a sort of psycho-physiological suicide, in which the individual is slowly poisoning himself to death. Be-

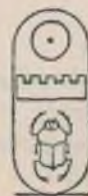
cause the original erroneous mental factors have not been sought and corrected, the individual sinks deeper and deeper into ill feelings and attitudes until he finally reaches a stage when he is no longer mentally and physically fit to recognize the true facts that have unconsciously led him to drink. He becomes then an in-between—a person struggling in the middle of a pathway, with the will to live on one side, and the will to die on the other, and never reaching the fortitude to do either one. So he lives in this strange world of his own making, and as time passes his recovery becomes more and more difficult.

It is understood that everybody has instincts and urges to which he desires to give expression. However, normal, healthy, well-adapted people do not give way to many of these impulses because their conscience does not permit it. Alcohol narcotizes the conscience. Under the influence of liquor, the victim feels himself free of inferiority, weakness, inhibition, and self-criticism. He then assumes a new personality which liberates all his inner feelings of various anxiety.

The Treatment

The great necessity for the alcoholic is his comprehension of the trouble—and his re-education. He cannot expect to get cured until he himself and also his associates understand the whys and hows of his behavior, of his hidden emotional conflicts, and the underlying motives responsible for his enslavement to liquor. In this way, he is to become freed.

Several things are essential for the cure of the alcoholic: first, an improvement in the toxic and weakened physical condition. This requires a proper diet, including a liberal intake of fruits and vegetables. Some hormonal products have proved helpful temporarily. Science has developed a number of drugs with which to treat alcoholics to sensitize the individual against liquor, but the results are still very unstable due to the fact that the effect wears off and because this treatment alone does not get at the cause. Among other things, sleep is necessary, as well as fresh air, rest, cold showers, sun baths, exercise, sports, recreation,



relaxation, vacations, change of work. The establishing of a hobby is also helpful.

The true cure, however, lies in the thinking habits of the individual. He must learn to eradicate the defenses, illusions, conflict, hatred, and fears, that lie deeply within his personality. This is a long hard process that involves a re-education of the self as the primary goal, the conditioning of new habits, and the annulment of all previous dangerous attitudes. All of these helpful methods tend to give the alcoholic new viewpoints with which to realize the true world, a world in which he will be accepted by society and considered as a useful citizen.

The Change

When all this has been achieved, the alcoholic will express himself quite differently. He will have comprehension of what truly happened to him and why, how it all happened, and where it led to. He now will see things in their true place.

The regenerated alcoholic will no longer feel inferior nor lack security in himself. He will enjoy peace of mind and will no longer try to make up for all his inadequacies, real or imagined, with a drink of alcohol.

He will have learned to take inventory of his abilities with full cognizance of their existence. He will also perceive the merits of others, knowing that they have their own special virtues; but knowing also that others too have their frailties and underdevelopment. Instead of comparing himself with particulars, he will now adjudge himself as a complete entity. He will stop poisoning himself by his internal anxiety, but will control and fully direct the worth-while part in him toward the proper evolution of his personality. He will understand that to seek too much admiration and praise from others is a neurotic symptom, or childish behavior.

True approval from people is heartwarming, and there is a part in every one of us that craves to please others, but it is emotionally unwise to pursue these desires with tense feelings. To free himself from neurosis, the individual must seek release from the fear that he will fall from grace if he does

not succeed in his every aim. He must understand that people should not play a crucial part in his life, and also that his self-esteem must not depend upon the good will of others. His self-esteem must depend upon the fulfillment of his own set of values—and to such he must be true and not to other people's values.

The adjusted personality knows not to expect to attain perfection in all endeavors. Likewise, the person ceases to be frightened by his past lost battles and failures. He understands that each new day is a new opportunity and that he must make the most of it. He knows that people in almost any field in life have failures, but that the mature man begins new prospects and does not brood over something that was not well done or not at all. However, he will have realized that he needs action HERE and NOW and will start immediately to fill his time with something constructive.

He will have ceased to be impressed by the successes of others. He will now know that he can achieve happiness only through his own efforts. And when he has achieved the things that he really has wanted for himself, he will no longer try to escape the responsibility that they bring him, by making excuses that he is a failure.

He will have realized that he has achieved success in proportion, and his ego will not disintegrate if nobody seems to recognize his accomplishment. His self-respect will not drop at the slightest ill wind that may blow his way. In other words, he will not allow himself to be easily thrown out of balance.

A sense of humor is a quality one needs to cultivate as a protective principle for the personality. A human being should learn to laugh at himself, and also be able to take it if others laugh at him. The alcoholic who laughs at himself today has attained the relaxation for which he thought he needed alcohol yesterday. With this he acquires an inner knowledge, and an understanding of his limitations. He must use direct action in strengthening his weaker points, but needs also to learn to accept his limitations in certain activities, after he truly realizes that he cannot change them. He will

not pretend that his frailties are not there, but learns to make the best of them.

In having attained his balance, a neurotic will have learned to be himself and not a copy of someone else. He will have stopped trying to achieve happiness in someone else's manner; but instead, will direct his action into being happy in his own particular way. He will know too that happiness is not based on hurting any third person. He will have learned to be proud of all the constructive things that he has managed to do in his life. Also, he will have learned how to endure constructive criticism.

He has stopped dreaming of things out of his immediate reach. He knows that time must be allowed to achieve one's aspirations and he starts constructive action into getting what he wants.

The Mature Outlook

The rehabilitated person knows the whys and hows of frustration. Where it starts? what it does? and where it leads to? He attempts to avoid frustrations by starting with easier goals to conquer or from the bottom up and as high as his very best efforts and luck will permit him. If the thing that he seeks cannot be immediately achieved, then he may seek a substitute that can lead to similar satisfaction until the time is right for the thing that he really wants. Conquest is realized little by little, as enthusiasm keeps in touch with opportunities for learning new and exciting things that come along.

All efforts in rehabilitation have an end to obtain and that includes the building up of the "ego." In the alcoholic the ego is always weak, in spite of the mask he usually wears so that people may not become aware of his true feelings. With the build-up of the "ego," maturity becomes a reality.

Mature emotions, feelings, and thinking are the forces that bind people to people, without depriving them of their individuality. Involved here is responsibility and respect for others as well as for oneself; this includes certain tolerance for one's failings and those of others.

A mature outlook on life teaches that circumstances in themselves will not make people happy or unhappy. It all depends on the way we react. Alcoholics must come to fully realize that whatever circumstances bring their way, they are trained to react to it in a mature manner. They can then never again become victims to neurotic feelings—inferiority, frustration, and alcohol craving.

When emotional maturity has been attained, a person can really say that he has become an ADULT. When people become adults they have learned to control their emotions instead of letting their emotions control them, even though the process may have been gradual in replacing childhood's outlook. A realistic understanding of problems and faith in the power of an inner nature will enable one to direct himself into a life of stability and happiness.

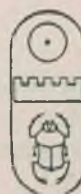


ROSICRUCIAN INITIATIONS

PENNSYLVANIA, Philadelphia *Benjamin Franklin Lodge*, 1303 W. Girard Ave.
Ninth Temple Degree initiation—December 13 at
3:00 p.m.

ILLINOIS, Chicago

Nefertiti Lodge, 2539 N. Kedzie Ave. Ninth Temple
Degree initiation—November 22 at 3:00 p.m.



Who was Franz Hartmann?

By MAX SCHWARZ, F. R. C—of Germany

It was in 1908 when I as a boy of only sixteen years I made the acquaintance of Dr. Franz Hartmann, Germany's then foremost mystic. This meeting occurred in Danzig, where was located at that time one of the most prospering lodges of the Theosophical Society. Though my retentive faculty is by no means above the average, everything concerning the unique personality of that great man is still fresh in my memory. The fact that he produced such an indelible impression upon me was, I think, due to a startling and embarrassing inconsistency, at least to me, between his outward appearance and his true nature.

When I saw him for the first time, he appeared to be a man in the prime of life, about fifty years old. His ruddy face seemed to give proof of his being in the best of health. One might take him to be a retired officer. All of these impressions, however, were false. He had never been a soldier, was now nearly seventy years of age, and approaching the time of his death. Being well proportioned, he seemed to be taller. He was of medium height.

I was fortunate enough to listen to several of his metaphysical lectures given at the lodge. What he said was incompatible to how he said it. He never exhibited the slightest emotional feeling. He spoke in a tone unconcerned, aloof, detached, and dispassionate, as though he were discussing an arithmetical problem of little account.

Never shall I forget what he once told us about thinking and feeling. He said:

"We experience the world through the medium of our senses. Moreover, we have some reasoning power, and we have emotions. There are two ways of



thinking. You may think materially, non-emotionally, as does the mathematician. This kind of thinking often leads us into errors and destruction. I, therefore, prefer the emotional way of thinking. Biologically speaking, emotions are several hundred times older and, therefore, much more developed than our human

faculty of thinking. It is safer for us to rely on our emotions, in their highest expression, than on our intellect which may lead us astray, through faulty reasoning. The emotional kind of thinking, however, leads us to truth and peace of mind. In its highest form emotional thinking is rapture, is supreme happiness.

"Never shall I forget those wonderful hours I was fortunate enough to spend in the company of Madame Blavatsky in Madras," said Hartmann. "Sometimes she was seated in an armchair utterly motionless, in a kind of trance. At such times she was instructed by invisible adepts. I sensed their presence, overwhelmed by a feeling so exalted, so august, so holy, that I am at a loss how to describe it. A veil was drawn from my eyes, and I was blessed to have a look into a world infinitely superior to ours."

A listener at some distance, who could hear Dr. Hartmann's voice, but was unable to understand what he said, would be sure to think he was talking about trivialities. The incongruity between the tone of his words and what they meant was highly perplexing. Considering the somewhat monotonous way he spoke, one would suppose his addresses would have a rather tedious effect on his audience. But strangely, that was not the case. He was a most fascinating orator. To this day I am unable to explain how he managed to

cast a mesmeric spell over those who listened to him. Was it the superiority of his strong personality? Was it the crystal clarity of his arguments? Was it the fact that he gave expression to one's vague and hazy ideas? I do not know. But this I do know: as long as he was speaking his audience was spell-bound.

From infancy I had been taught to talk to my elders in a friendly way at all times. I was sick of being continually admonished to be kind and friendly. Friendliness did not particularly interest me. I had a lively interest in Truth; and truth is not always a pleasant matter. The slogan "There is no religion higher than the truth" was a watchword after my heart. Maybe this would explain why I was ill-mannered enough to ask Dr. Hartmann in a discussion after one of his public addresses, to give us his opinion about the question: "Did Madame Blavatsky deceive the public with occult phenomena, as was maintained by the Society for Psychological Research, or did he, Dr. Hartmann, regard them as genuine occult facts, and, if so,—why?"

My rather captious question caused a perceptible tension within the audience. The question in itself was a brazen effrontery. I was fully aware of that even at that time. Everybody strained for his reaction. Without evincing the slightest symptoms of being annoyed, Dr. Hartmann answered:

"There are many people who regard Madame Blavatsky as an imposter. I do not blame them. No one of them has seen what I have witnessed. If they had seen even a tiny fraction of what I have seen, they would stop maligning her. One feels absolutely certain that: if the occult phenomena Madame Blavatsky produced were nothing else but the tricks of a dexterous magician, she might have easily earned fabulous riches as the world's most outstanding illusionist. However, we have known her living from hand to mouth, poor as Job, often without a penny to bless herself with. No! she was not a fraud. All of us who have known her intimately agree that there was not a vestige of a mountebank about her. Nor was she a saint. She never claimed to be the Blessed Perfection. I was not blind to her faults and shortcomings; nobody

was. On the other hand, she proved herself to be much greater and more perfect than any other human being I came across in all my life. And only that is of consequence to me. The sun is full of huge spots. Do you disdain it for that reason? Or do you look to the sun as the source of all life in spite of its spots? Well, what about Goethe? He made a lot of mistakes which, I am sure, none of our minor poets would have committed. In spite of his shortcomings, Goethe was immensely superior to those who would not commit such mistakes. Just think of that, my young friend."

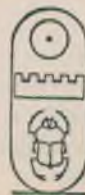
While speaking to the audience, Dr. Hartmann seemed to take no cognizance whatever of me as an individual. He conveyed the impression to his listeners that he was interested in facts of eternal importance, but that individuals did not mean much to him. His last sentence, however, was different; it was spoken to me directly, and that in such a way that it sounded to me *as if* he had said, "Put that in your pipe and smoke it, you cocky brat!"

I felt deeply ashamed. Even now, forty-five years later, I can but think of Dr. Hartmann as the man who once taught me a painful lesson.

It was in the city of Bremen that I happened to see Dr. Franz Hartmann for the last time. At that time, in the year 1911, if my memory serves me right, there was an International Congress of Theosophists in Bremen, the then center of the Theosophical Movement in Germany. The number of the members of the Bremen Lodge of Theosophists ran up to almost one hundred.

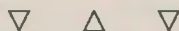
As long as the Congress lasted, for three or four days running, there were daily several columns about Dr. Franz Hartmann in Bremen's newspapers. Hundreds of inhabitants of Bremen saw him and heard him lecture; thousands read about him. He was the central figure of that Congress, the topic of the day. That Theosophy, in its original form, had become a fast-growing movement in Germany, was greatly due to the energetic interest of Dr. Hartmann. Now, here in Bremen, his lifework reached its culmination point. A few months later he passed into transition. His work was done.

And now? Today the Bremen Lodge of Theosophists consists of only a few



members. I happen to know all of them. Not one of them has seen Dr. Hartmann, not one of them has ever heard that there had been in 1911 a Theosophical Congress in Bremen. To think that Dr. Hartmann is now an almost forgotten man in Germany makes me sad. But I am sure that if he knew that, he would not mind at all. His was a rich life, and he did his part.

Note: Franz Hartmann, M.D., was the author of *An Adventure among the Rosicrucians* (1887); *The Life and Doctrines of Jacob Boehme*; *Paracelsus*, and other works. He was initiated into the Rosicrucian Order (AMORC) at Basle, Switzerland. It was in the library of the Rosicrucian Metaphysical University that he first met Madame Blavatsky, daughter of a German nobleman, who was devoting her life to the promotion of occult science. He became her personal physician.—EDITOR



PAGEANT OF THE ROSE

Two orders of *Pageant of the Rose* have already been sold out. This unique book which is gaining such popularity all over the world will make an especially fine Christmas-book gift.

Between its covers lies a story of bravery, of romance, of rivalry and companionship. In almost every great event since the dawn of history, the rose has played an important part, side by side with the characters involved. In the chapter on Symbolism and Mysticism, mention is made of the rose's place in Rosicrucian history, an inclusion which lends special interest to the student of Rosicrucian philosophy. The added references concerning the rose in Christian literature make this a most appropriate present at this Christmas season.

By special arrangement with the author, Jean Gordon, and the publishers of her book, Studio-Crowell, we are able to offer this work to our readers. The price is only \$5.00 (£1/15/9 sterling), postpaid. Place this item on your Christmas order list and mail to:

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SOMETHING NEW



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Stamped in gold on the inside leaf are the symbol of the Order and the initials, A. M. O. R. C.

A schedule for periods of contact with the Cathedral of the Soul is included with the folder. Send for one or more of these before the Christmas rush. Price postpaid, only \$1.00. Order from

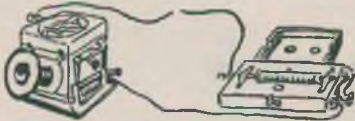
ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California.

*The
Rosicrucian
Digest
November
1953*

THE TELEPHONE WAS RIDICULED

BY AN EASTERN NEWSPAPER BACK IN 1865: "WELL-INFORMED PEOPLE KNOW THAT IT IS IMPOSSIBLE TO TRANSMIT THE HUMAN VOICE OVER WIRES... AND THAT, WERE IT POSSIBLE TO DO SO, THE THING WOULD BE OF NO PRACTICAL VALUE."

• • •



BUT IN 1860,
Johann P. Reis
DID JUST THAT WITH HIS "TELEPHONE BY
GALVANIC CURRENT" (LEFT),
WHICH TRANSMITTED VOCAL SOUNDS IF NOT SPEECH,

1875 •

BELL'S "MIRACLE" 88

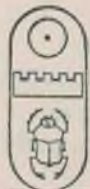
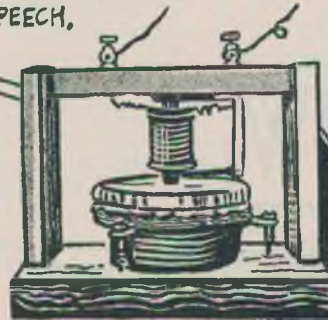


IT WAS IN A GARRET THAT ALEXANDER GRAHAM BELL DISCOVERED THE PRINCIPLE OF PRACTICAL ELECTRICAL SPEECH TRANSMISSION. HE WAS CONSIDERED A VISIONARY -- BUT HE MADE HIS VISION A REALITY. BELL'S FIRST TELEPHONE WAS A CRUDE DEVICE, PATTERNED AFTER THE HUMAN EAR.

• • •

THE EVOLUTION OF THE TELEPHONE HAS BEEN
A GREAT MARCH OF PROGRESS THROUGH RESEARCH!

Ben Finger Jr.





Living Creatively

By CPL. FAISEN PEIRCE, F. R. C.



HERE do we stand in life? Every day we make decisions that will affect not only us but also our children, and their children. Momentous questions arise, making many important topics. The time for decision is now. Are we to hide our heads from the reality around us? Or are we to play the man and bravely face the conditions in an attempt to transmute the sordid ones into the abundant life we would seek?—even as a potter takes a piece of lifeless clay, kneads it, adds to it a part of himself, and then from the firing kiln brings forth a faultless work of art?

How are these miracles accomplished? Merely by someone seeing possibilities in what others might consider to be but dirt at their feet. And therein we find a clue as to our manner of attaining to the creative life. We find that the so-called men of genius are, in truth, those who have accepted the inescapable fact of the conditions around them, and having seen their potentialities, have refused to be bound by outward appearances. They rearrange conditions and situations into new patterns, by the profitable use of their God-given creative power of imagination.

Certain it is that not all of us can become great artists or sculptors, who capture on canvas eternal truths, or carve them into imperishable stone, but no one is being prevented to convert a drab, humdrum existence into a life of joy which continually gives thanks

unto its Maker for the privilege of living and of serving others.

As has been intimated there are several keys in the above illustration of the potter and the clay, the understanding of which will help us to unlock the gates to creative living.

To begin with, the potter did not curse the dirt at his feet and complain about his lot. He thanked God for it and, starting where he was, made the most of what he had. The motion picture *So Dear to My Heart* brought out the fact that what you lack is not as important as what you have to start with. Philosophers have said that the journey of a thousand miles begins with just one step. You have your choice of going in any direction, but you must start from where you are now.

The cultivation of a deep appreciation of beauty, and to discover it in the common things of life, is our next key if we would enter the world of creative living. Perhaps the best way to develop this faculty is to consciously seek out and appreciate the highest beauty—that of nature. Some evening, as the rays of the sun cast a colorful glow over Mother Earth, be there to enjoy it. What are your other opportunities?—a walk along a twisting mountain path to a cabin in the clearing, or a solitary stroll through a moonlit garden, or even the sound of a soft wind in the trees to impress you with the harmony of nature and to arouse responses within you. Also, have you ever taken a walk at dawn through a dew-laden meadow and experienced there the

thrill of the rising sun?—even as the dew goes away so can your doubts and fears. And what has done it? The joy and strength of the appreciated beauty of everyday life.

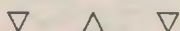
Often, ugliness is but the mask behind which beauty hides. Those who see have a duty in bringing to light the loveliness for others to see.

Love of life constitutes the creative talent. Having once started toward a definite goal, and having developed the appreciation that true beauty is everywhere to be found, we are ready for the final key, and in many ways the most important one—the love of our work. In our illustration, the potter worked with the shapeless mass, not hopelessly nor in despair. He put *himself* into it, using his whole self in the attainment of the ideal. He worked with love.

Concerning our working with love, Kahlil Gibran states in *The Prophet*:

“If you bake without love, you bake a bitter bread that feeds but half man’s hunger. . . . If you cannot work with love, go to the gates of the temple and ask alms of those who work with love.” We need to take a wholehearted interest in our work and give our very best to whatever task is ours to do. If we have found love in our work, we have the final key, but we must also give thanks for the opportunity to serve.

Work with the knowledge that the success of your plans is assured. Visualize in your mind’s eye, clearly and in detail, the end which you seek. Start to work immediately, if only in a small way, to bring it to pass, and continue in the spirit of Love and Service. Work with your whole being toward that goal, and all the forces of the Universe will come to aid you in your truly creative living.



More About the Numeral, 40



SHRAB H. BATLIVALA of Bombay, India, states with reference to the article “The Esoteric Numeral, 40” which appeared in the *Rosicrucian Digest*—July, 1952:

This phenomenon has been observed to recur in connection with Mohammed also, besides its recurrence in the case of Jesus and Moses. In fact, this 40 mysteriously connects all the three main Semitic creeds, Judaism, Christianity, and Islam. Regarding Mohammed, worth noting are the instances following:

- 40 years after the crowning of Khosrav I, the then ruling monarch, was born Mohammed.
- 40 years after the death of Mazdak, the last preceding claimant to prophethood, was born Mohammed.
- 40 is the numeric value of M, the initial letter of the name of Mohammed.
- 40 years was the age of his first

- wife Khadijah at the time of her marriage with Mohammed.
- 40 years was his age when his individual prophethood was announced by Mohammed.
- 40 years his junior in age was Ayesha, the only virgin to marry Mohammed.
- 40 were the original divisions of the *Qur'an*, the book revealed by Mohammed.
- 40 years after the crowning of Khosrav II, died Mohammed.
- 40 *Anno Hegira* is the year when ended the ecclesiastical rule of the first four Caliphs, who were the companions and immediate successors of Mohammed.
- 40 years after her husband, died Maimunah, the last surviving widow of Mohammed.
- 40 decades and a thousand years end together, of the announcements of the prophethoods of Jesus and Mohammed.
- 40 generations separate this age from the age of Mohammed.



The Search for Reality

By CECIL A. POOLE, Supreme Secretary

THROUGHOUT man's history of thinking, philosophy and metaphysics have been basically concerned with the ability to come to a complete understanding of what constitutes the "real." The early philosophers preceding the Golden Age of philosophy in Greece set about to explain that which is real through an analysis of the physical universe about them. They offered various theories and worked out logical philosophies

which each in its way attempted to explain how one thing was the source of all other things. Earth, fire, air, and water were considered as elements and upon occasion were each assigned the category of being the final reality. Each element was considered, by one or more of the early philosophers, as being the basis of all that exists. Some men were not satisfied with such material explanation. Plato, for example, found reality in the world of ideals. He considered the physical world as an illusion and not to be taken into consideration when we seek the final or ultimate thing having the highest value and being the one principle upon which all else can stand.

No philosophy advanced by man has yet been successful in answering the question of ultimate reality. The search for reality goes on; it goes on through the individual's attempt to fit himself into the circumstances which constitute his environment. This environment is a complex thing: it is a location in terms of space and time; it is also a concept in terms of mind. Man finds himself where he is. His circumstances may be satisfactory; they may not. It is true that most men consider themselves



in an unsatisfactory position and the resultant state of dissatisfaction and unrest is the motivating power which drives them on to the accomplishment which now constitutes the composite of all those things we call *civilization*.

However, with the increase of the accomplishments of civilization, the thinking man is still dissatisfied. The individual who has the tendency toward philosophical thought is still attempting to reach ultimate reality; he is still trying to decide what, above all, constitutes the final value which man should seek and attain. The true philosopher still asks: What is real beyond all other things? What is the reality that seems to be just beyond the reach of consciousness but yet tempts man to constantly extend his efforts toward it?

As the early Greek philosophers reached out into the material world to find their answers, so many other men have reached out, away from themselves, to find what may be found nearer at hand. The attempt to attain and comprehend reality does not lie in the external world but must be made through the realization of self and the further realization of the fact that self expresses itself in the present. Self exists "now."

The Past and the Future

Our entrance into the philosophy of time requires our immediate understanding of time as a measurable thing; it is an *existent material entity* which sets apart the gaps in our consciousness and puts these gaps into convenient intervals. There is no extension of time from any point in the material world

to any point outside the world of phenomena. Reality and eternity are entwined in their existence; they function simultaneously in the present. "Now" is the only element of time which has real meaning that exists in consciousness and in fact. We conveniently divide time into three fundamental units—past, present, and future. In this arbitrary division, we find that the unreality of time called the *past* exists only in terms of recognition and memory; it exists only as we reproduce in consciousness experiences which have previously been ours or someone else's. In other words, the past is not real; it is only a mental function. It is the state we call *memory* within our own consciousness.

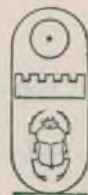
Just as the past is only a conscious event in mind, so the future has a similar quality. The future is mental imagery based upon memory and hope, or in some cases, on fear. We conjure up our future as we wish it to be or as we fear it may be. It is no more of an existing entity than is any other fleeting thought that may occupy our fancy for a moment. Our first step to the attainment of reality is our obligation to realize that the only time of which we can be conscious is "now." If anything has reality and thereby manifests meaning and value, it must exist in the "now." In the vague recollections of our minds or in the idle fancy of our daydreams, there is little or no reality except that of self-consciousness which in the normal human being is continuous. Such mental function as is contained in our recollection and daydreams is simply the uncoordinated thinking of our objective minds.

Much of man's history is veiled in myth and story. To study the mythology of peoples of various periods, places, and times, is to reveal how much man has incorporated into different methods his true thinking, his ideals, and his aspirations. In many simple myths, there are persistent stories which have as an incident the fact that something was left behind—the rabbit loses his tail as he barely escapes a trap; a bird loses some feathers as it escapes an enemy. Different fables thus illustrate that the thing that is of most value—which in the case of these stories is life itself—could be saved only by letting

something else go. The rabbit did not need his tail as much as his life; the tail symbolized those extraneous things that were not essential to his complete life. In the New Testament, Jesus tells a story that has as its crux the fact that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Here is the same mythology; the rich man must be willing to leave something behind. In this case, material possessions were to be left behind if higher values were to be comprehended and *reality* recognized.

The meaning of time is also subtly revealed in myths and allegory. Man has always placed great emphasis on time and its effects on his mode of living. Actually, as has already been stressed, time is transient and those wise enough to understand its true nature have found mythology replete with illustrations of time's lack of permanence. Man's struggle with the limitations of time and his experiences in arriving at a realization of the difficulties of understanding reality in terms of the present are told in story form. Among those stories are similar incidents repeated in many different forms. One, for example, is reference to a man riding or walking between two dangerous positions. In a fairy tale, we have read of a knight as being in a position where he had to pass between chained dragons or between swords that reached out into his path from either side. Another modification of the same idea is the forcing of an individual to make his way through a narrow crevice where rocks pour down from each side.

The falling rocks or the other dangerous impediments in the passage represent man's belief and his misplaced confidence in the erroneous idea that the past and the future can be of more service to him than is actually possible. This symbolism portrays that man in his effort to truly discriminate among values and to gain an understanding of reality finds that the true path to understanding and the realizing of the potentialities of the present is a hard path to follow. These same stories further symbolize how man is given a difficult problem of avoiding the placing of undue emphasis on the weight



of the past and the future while he must struggle with the present.

If man solves the problem of reality, it will be through the realization that only by facing himself in the present is he able to throw off the shackles that bind him. The falling rocks, the narrow passage, or the swords which stood in his way, are the symbols of the past and the future, the reliance upon which constantly and consistently impedes his progress.

Many other concepts and illustrations which represent the teachings of the ancient mystics might be used as symbols to further illustrate these and many similar ideas. All of these stories and myths have grown out of man's attempt to preserve one important fact—that is, that eternity, reality, and the present are the same, but they are as difficult to realize as being the same as were the physical incidents difficult to accomplish in the myths which symbolized these ideas. Therefore, one lesson that man must learn is to place value on the present and to be able to consciously discriminate in consciousness the difference between the imperfect fleeting ideas of memory, the idle dreams of the future, and the actual and more pressing demands of the present.

The Circle's Center

For man to evolve, he must never lose sight of the fact that the kingdom of God is within man, that there exists within the force of life itself all that constitutes the attributes of God and all that is of true value and real worth. Life and its accompaniment of mind and soul is the only channel by which we can become aware of this inner kingdom, and it is furthermore the only manifestation in which all men, regardless of their prejudice, ignorance, or their pride, are able to consciously perceive a nonmaterial value, a value which causes men to behave in a manner to protect that Life beyond almost any other thing.

The only expression of the Divine of which man can know is that which expresses through him as an individual. It is through that expression that he realizes those things which contribute to his awareness of the Divine—the appreciation of beauty, the realization of

(Continued on next page)

Fact . . . or Fancy



BEATING THE BOUNDS

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

WHEREVER the Mysteries have prevailed, human rights have been considered sacred. Since the time when nomadic tribes of men began to adopt a settled life and cultivate the soil, property rights have also been inviolable. Landmarks were therefore set up to mark the bounds between countries and states, as well as between private property. Elaborate boundary stones have been found at Tell el-Amarna, in Babylonia, and in Gezer.

To remove a marker was a double crime. It involved the violation of the law of boundaries and also constituted a theft. Early literature therefore carried warnings against this abuse. "Break not down the landmarks," admonishes Amenemapt. "Remove not the old landmarks," urges the Bible. In the "Laws" governing husbands, Plato, speaking for Zeus, the god of boundaries, warns against moving landmarks, for to do so is truly "to move the immovable."

In ancient Rome a sacred festival, called the Terminalia, honoring Terminus, the Roman god of boundaries, was celebrated annually. The owners built an altar where their lands met, to prevent any shifting of the landmark and to keep peace in the neighborhood.

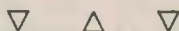
Ultimately the Terminalia became a Christian rite, celebrated with processions and supplications, establishing the bounds of the parish. Around this practice, which became widespread, there grew up a variety of curious customs. "Beating the bounds," a popular way of impressing small boys to respect property rights, was achieved by holding a boy upside down and banging his head against the ground or the boundary stone.

good—all those things which tend to the upbuilding of character, come through this one channel—that is, the inner self of the individual. Through it, one may know God; one may attain the mystic's aspiration to become one with God, not at some distant time and place, but in the immediate present because "now" is the only time in which for man there is reality.

Existence is like a circle, the circumference of which represents the continuance of time. Time goes on and on; and as long as man gauges his action and thought by it, and judges his values in terms of time, the circle is unending. The circle symbolizes the concept of eternal recurrence in which man is believed to be bound to a constant recurring cycle until by his own recognition of the true being of the Divine nature within himself, he is able to release himself from continual manifestation of this recurring condition.

In the teachings of Buddha, we find this same principle presented—that

man must so raise his consciousness to the level of his own inner self that he is eventually released from the ever-unending cycle of rebirth. For man to attain reality and to understand the concept of eternity, he must return to the center of the circle. If we draw a circle, we first place the compass at the center and then fill in the circumference. The center indicates the real, the self. If we return to the center—to that which holds the key to eternity—we may then, within ourselves, see and be able to recognize the ultimate reality, the final ends that have been ordained to be accomplished. When man can, as a spectator, witness the passage of time, discerning its real purpose and manifestation—which has value only in the present—and learn the lessons which his experiences teach him, at the same time finding strength, courage, and trust from the absorption into consciousness of the Infinite power that is within him, then he will have attained peace of mind, or the ultimate Nirvana of the Buddhists.



A CORRECTION, PLEASE

The two full-page photographs in the October issue of the *Digest* carried the wrong captions. So that you may have a correct description of the Egyptian ruins pictured there, we are offering the following:

The frontispiece, captioned *Where A Queen Ruled*, should read:

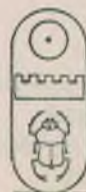
ANCIENT SANCTUARIES

These stone portals lead to sanctuary chambers in the great Temple of Luxor, Upper Egypt, on the east bank of the Nile. Luxor was like a pantheon, a temple dedicated to various gods through the centuries of its existence. Some were primitive in concept; others were symbolic of profound mystical meaning. Devotees would enter these chambers for meditation. Initiatory rites were often held in the adjacent great open courts.

The back illustration, captioned *Ancient Sanctuaries*, should read:

THE TEMPLE ETERNAL

A portion of the great colonnaded hall of Karnak Temple, Egypt, which was built over a period of 2,000 years! The magnificent columns which were once beautifully colored rise to a height of over 79 feet. Each of the capitals of the columns is capable of supporting one hundred men standing in close formation. The word *Karnak* means window. The first grilled windows known to man were constructed in this temple. Behind the temple lies the Sacred Lake. On golden barges which floated upon it, mystery initiations were conducted at midnight.





IN THE *Rosicrucian Digest* for June, Andrew D. Coizart wrote concerning "Human Calculating Machines." Many readers expressed interest but none will be more interested in this "echo" than Mr. Coizart himself. The reason is that a present-day "Ready Reckoner" is right now causing a sensation in Nigeria, West Africa.

Do you remember that Mr. Coizart wrote that "as a rule, education has nothing to do with the development of this extraordinary faculty"? According to a newspaper account appearing in the *West African Pilot* of Lagos, Nigeria, and sent to us by Frater O. Oloyede, the boy is fifteen years old, has had very little schooling, and can calculate within a few seconds the number of months, days, and minutes constituting 51 years. This he does, as we used to say, in his head, performing multiplications of four figures faster than an expert can put them on paper.

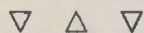
Another Nigerian member, Frater Ebere Ugwuanya, also has written about this boy, Zebero Kano: "I did not quite believe stories about him at first, but yesterday I met him for the first time at the Famous Kaduna Junction—the busiest railway station in Nigeria. A great crowd surrounded him while he amazed everyone with his extraordinary ability. In each one of at least twenty cases, his answer came in less than two minutes. I had my wrist watch with me. I observed that Zebero worked out his answers with his eyes tightly shut and that he hit his right temple with his right palm while inclining his head downwards each time he was ready to announce his answers. The same evening I asked him to guess

the date of a penny I held in my palm, and he casually called out "1947"—the exact date on the coin. I then asked him to tell me how many pennies there were in £119. Before 5 seconds he hit his temple with his palm and asked me: 'Are you ready? The answer is come. It is 28,560.'

"A friend told me that in 1951, Zebero while visiting the Treasury Department at Kaduna, was given a very long and difficult addition to work out. The digits of the £-column ran to a thousand million whilst the shillings and pence columns were equally difficult. Zebero ran his fingers down each column and in less than a minute gave his answer. The addition was then verified with an American adding machine, and Zebero was found to be right to the last half-penny in his answer.

"Zebero continued his journey to his home Kano (about 150 miles from Kaduna) yesterday. Several commercial enterprises have tried to employ him but he has refused their money and their jobs. He prefers traveling all over the vast country of Nigeria demonstrating his genius. He has declined every offer to go back to school, even though he displays a marked degree of inherent intelligence. For instance, a man wanted to know how much would he and his wife spend in 200 days if they spent 19/6d per day. Zebero retorted, 'Why waste time saying so much instead of asking me 200 x 19/6d?' He then gave the answer as if it hadn't taken any thought. If Zebero asks for a question in arithmetic and it isn't forthcoming, he proceeds to ask himself questions of this nature: 'How many yards in 571 miles?' He gives the answer and then asks, 'How many inches in 571 miles?' He then

multiplies his former answer by 36 and within a minute gives the answer. Zebero is really a wonder boy."

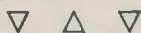


"Unquestionably, the correct attitude to take toward modern painting is to look at it and try to understand it, whether we enjoy it or not." That was a newspaper's editorial comment on a recent exhibition of paintings. As a statement, it's a trifle lugubrious; yet it is true that we cannot understand anything without thoughtful observation.

Traveling exhibits representing all methods of working are featured monthly in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. Streams of people come to see. Because most of them are not quite certain what their attitude should be, they look without seeing; and so neither understanding nor enjoyment results.

A growing few are discovering that art is but life in a disguise. It is someone's realization of actuality. It may be mere personal opinion or it may be truth to him, and he asks us what we think. We can be honest and forthright in expressing ourselves. If we are that, we shall never say: "I don't know art but I know what I like." At least, we shall look and make the effort to understand before we say it.

Many found the exhibit of water colors of Richard Stephens a good place to begin their art study. Boats and water always attract attention, and to most they bring a measure of satisfaction and enjoyment.



November is as good a time as any other to mention roses no matter what the weather where you are. Thomas Y. Crowell Company thinks so anyway, for its recent *Book News* contains selected comments over the country on Jean Gordon's *Pageant of the Rose*. Here are two:

"The story of the rose, its origin, its role in myth, legend, and lore, its association with romance and poetry, its appearance in heraldry and the arts, its triumphs in miracles and in religion in general, and its function in cures, cosmetics, and cooking. All this combines to make a beguiling panorama,

enriched with pertinent quotations of poetry and prose by authors ranging from Homer and Hafiz to Rilke and T. S. Eliot, with old prints, and with photographs, many in color, of modern rose gardens. A very good-looking volume."—*The New Yorker*.

"Research and artistry have combined to produce the *Pageant of the Rose*. Its photographs, color plates, and drawings are excellent reproductions highlighting the legends, facts, and treasured fables with which the book overflows."—*Christian Science Monitor*.

Perhaps of even greater interest is this one from the Miami Florida *Chapter Bulletin*:

"Our Sr. Jean Gordon, after being in Europe, England, and traveling the length and breadth of the U.S.A., is at present in La Jolla, California. Her rose book, now called the *Pageant of the Rose*, is being sold through the Rosicrucian Supply Bureau, San Jose. Rosicrucians find the chapter on rose symbolism especially fascinating."

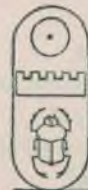
No doubt of greatest interest will be this comment from Jean Gordon herself:

"You may be interested in the international interest shown in connection with my book, *Pageant of the Rose*. A copy of the book was selected as being one of the finest ever printed in the United States and presented to Queen Ingrid personally this Spring. Mrs. Bliss of Dumbarton Oaks and Queen Elizabeth have copies. The Congressional Library received one from the Mark Twain Society.

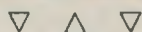
"I have been interviewed by Mary Margaret McBride, Faye Emerson, Emily Kimbraugh in New York, and the book has been reviewed in about two hundred newspapers and magazines throughout the country."—*Jean Gordon (Riley)*.



The bulletin of Jacob Boehme Chapter of Fresno, California contained a bit of information recently of rather general interest: the establishment in Fresno of the "Cosmic TV and Radio" shop. This may be something new under the sun. Anyone interested can contact the owner, Mr. Charles Petersen.



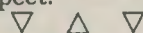
Soror Gerry Annette, his wife, by the way, is an artist of unusual themes. You may read about her work in "Paintings from another World" in the September issue of the magazine *Fate*.



Every year's vacation season brings information about historic or out-of-the-way spots. This year Frater Walter H. Field visited the Arizona site occupied by prehistoric Indians. Between the desert and the plateau of that State in a mountainous section are the natural sandstone caves where one of the earliest highly-developed cultures of the Southwest took its rise.

Around 400 A.D. there were three basic cultures well established in the Southwest: The Basket Makers in the north or plateau area; the Mogollon culture in the mountain section; and the Hohokam in the desert.

Snapshots and kodachrome slides of "Montezuma's Well" and "Montezuma's Castle" from the Verde River Area sent by Frater Field stir one's archeological spirit and make next year's vacation plans an immediately pleasant prospect.



This has something to do with vacations, too—the Grand Master's or someone else's. A mysterious crate filled with ice and displaying through its cracks the claws of sizable crustaceans arrived on the shipping platform at Rosicrucian Park one day early in September.

It might have been lobster; it might have been crab or some other shelly denizen of the briny. But that isn't the mystery. The mystery is how the G.M. got away with it when so many hungry eyes were watching that crate so constantly.



The Ideal Gift

The perennial problem of what to give others for Christmas hits us, one and all. We really shouldn't make such a task of it; the spirit of giving should be spontaneous and natural—and simply done. After all, a gift is but an outward expression of an inner feeling—a pledge of friendship. A striking card—a note attached—can carry the same message. A card and note are sincere, not gaudy and flamboyant. They give the receiver a gift more treasured than any other token—your friendship and good thoughts. Those who are not happier by receiving these, no doubt suffer from misplaced values in their search for well-being.

Make *many* people happier, during the coming holidays, without concern for higher costs. Send Christmas cards! This year, our beautiful folders with their inconspicuous symbol of the Order come boxed at LAST YEAR'S PRICES: \$1.50 (10/9 sterling) for 10, or \$3.50 (£1/5/- sterling) for 25, postpaid. Christmas is almost here, so don't delay your order. Send to:



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Rosicrucian
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November
1953*

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park San Jose, California



Water and Health

By LICDO HERMOGENES RUIZ, F.R.C.

(A translation from *El Rosacruz*, November 1948)



How easy it is to speak of Water, the element known to all the world, and even to animals and birds. It is the H_2O of the chemist and one of the four principal elements of nature, as deeply interesting to the scientist of today as it was to the sage of antiquity. The same water that is in the oceans, lakes, and rivers can be found in the clouds and in the air. It is in everything. And we have need of it always—water and more water. It is indispensable to human life, as well as to all other living organisms, and what is more, it is also indispensable to inorganic matter, for even rocks must contain water.

Just as the human organism depends upon the blood for life, so nature has created and sustained water as its Life's element. Life cannot exist without water.

Sages of the past spent much time in the study of water. It was Thales of Milesia, the invincible Greek philosopher, a man of great and varied activities—financier, engineer, astronomer—who controlled the production of olive oil, changed the course of the Halis River, and predicted the eclipse of 585 B.C. Thales often asked the question: "What is the primal substance from which all things are made?" To this he eventually gave the answer, "It is water."

Even the sun seems to be constantly absorbing water from the ocean. Anal-

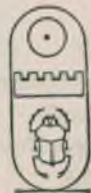
ysis of any solid body always reveals that water is one of its components, and from this it may be concluded that in nature there is no body, however solid, that does not contain this element.

The Hindus have a great and marvelous appreciation of water and consider it a precious gift which nature has bestowed upon the living. Thirst is quenched by water, and it is only wrong customs which cause the child, little by little, to learn to drink other things that are inappropriate and even intoxicating, and thereby to break natural laws. Water should be drunk even though we are not thirsty so that it may be used to assist the organic mechanism, just as oil is used in machinery of iron and steel.

Seventy to eighty percent of the weight of our body is water, and since it is being constantly eliminated we must also constantly replace it. Thirst is a necessity; it is the signal of the physical machine's need for that element which it lacks. We should not fail to listen to that signal. The water of our organism is expelled by means of perspiration and urination and by other ways.

To illustrate the importance of the pores of the body, it is told that in the festivals at Rome a child was painted with gold paint to represent a god. While so encased the child died, since the normal functioning of his skin was interfered with.

According to chemical analysis, perspiration contains the refuse of the body—that is, the harmful residue car-



ried away through the veins by the blood in its circulation. This residue must be expelled before it putrefies within the body and causes serious illness or disease. For this reason bathing is indispensable, and that is why people who bathe frequently are more vigorous and robust. It is the same with flowers, which if not watered wither and die, but if bathed, or watered, flourish with life and beauty, brilliant with the many colors given them by the Creator.

As the tendency of existence is to struggle for life—that material existence which for some is everything and for others of no importance—we should obey natural laws and live cleanly so that we may reach an old age without serious illness or deterioration, in harmony with the divine mandates until the last. To clarify this, I will say that this material body is a wonderful abode constructed by the Supreme Artisan for Himself. There He dwells while the house is tranquil, healthy, pure—that is to say, well cared for. When this is not the case, that Divine Spirit leaves and rises to Cosmic regions to look for another dwelling.

It is known that ninety percent of the cases of intestinal disorders, such as constipation and obstruction, are due to a lack of water for purposes of digestion. For this reason one needs to

drink enough water to flush and clear the intestines during their rapid peristaltic movement.

Those who do not drink water tend to become thin (some of them); they have little blood and are pale and anemic; their skin is dry and feverish; and their process of perspiration is faulty. They resemble shriveling fruit that needs a thorough soaking before it can regain its original freshness. Such people permit waste material, or the organic residue, to gather in the large intestine, where it becomes putrefied and is absorbed, resulting in bad breath, fetid perspiration, heavy hot urine, and a dry coated-tongue. It is said that "blood is life," and this is so; but it would be better to say that water is life, because without it the blood would be powder. Who can afford to deprive his physical body of water? . . .

The Hindus claim that water is harmful only when it is drunk while masticating, since it then mixes with the saliva and dilutes its properties.

To summarize briefly, water is life and we have shown that all material things are affected by it. Without water there would be no electricity, no lightning nor thunder, and no clouds. As a poet once said, the thunderbolt "cleans and purifies the heavens"; likewise, water "cleans and purifies the body."



THE LITTLE THINGS THAT COUNT

Nothing is so important to the happiness and success of any occasion or movement as the little things that go to make it up. Little drops of water cause mighty floods to come; and little AMORC seals can bring a flood of recognition to the Order's work. And it takes so little of your budget and so little of your time to stamp these stickers to your Christmas mail. Their bright red-and-gold coloring will stand out in happy testimony to your efforts in spreading the true Christmas spirit. Time is short, so order soon. Only 60 cents (4/4 sterling) for a large package of 100 seals.



ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California

*The
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ROSICRUCIAN ASSEMBLY IN BOMBAY

Assembled above are members and officers of the Bombay, India. Pronaos of AMORC. This small, enthusiastic group of Rosicrucians is one of similar Rosicrucian groups called *Pronaoi*, now being activated in every part of the world. The photograph was taken in Bombay during a special convention of the members in that area. Seated in the center is Dhanjishaw D. Patell, Master of the Bombay group.



The PYRAMID SPEAKS

From the pages of one of the most fascinating and accurate accounts of the Great Pyramid, comes a revelation of super minds whose impact upon society has been felt for centuries. What wonders lie hidden in this vast monument of stone? What does it tell us of the future?

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

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The following are chartered Rosicrucian Lodges and Chapters in the United States. The **International Directory** listing Lodges and Chapters in other countries will appear in the next issue of the **Rosicrucian Digest**. The American and the International directories alternate monthly.

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Phoenix Chapter, 1738 W. Van Buren St. Harold O. Bowles, Master, Box 5142.

Tucson:

Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Harold Wang, Master, 1604 Seneca St.

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Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.

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(Directory Continued on Next Page)

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Tacoma:
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Milwaukee:
 Karnak Chapter, 744 N. 4th St., Rm. 432. Otto Mueller, Master, 216 E. Smith.

* (Initiations are performed.)

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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